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## JOURNALS AND NEW BOOKS

SCIENTIA. September, 1921. *Le comete secolari ed il moto del Sole nello spazio* (pp. 181-188): G. ARMELLINI (Padua).—It seems highly probable that all comets belong to the solar system. Even if a comet's orbit were found to be hyperbolic, we even then could not be sure it came from the remote depths of space. *L'émission d'électricité par les corps incandescents* (pp. 189-194): A. BONTARIC (Dijon).—Under the influence of heat, electrons escape from a body in a way analogous to ordinary vaporization, and this movement of negative particles constitutes an electric current. First studied from a purely theoretical angle, this phenomenon has now given rise to ingenious technical applications—showing again the unexpectedly practical value of highly theoretical inquiries. *The Chemical and Biological Differences in Proteins* (pp. 195-200): R. H. A. PLIMMER (Aberdeen).—Somewhat technical paper pointing out the inadequacy of our knowledge in this field. *La question de l'union de l'Autriche allemande à l'Allemagne* (pp. 201-212): BERTRAND AUERBACH (Nancy).—Purely historical sketch of the relations of Austria to Germany in the period just before the Treaty of Versailles. *Psycho-vitalisme et hypothèse mnémique* (pp. 213-217): "VERNON LEE" (Florence).—Review of the work of Richard Semon, defending his theory of organic memory as truly scientific and not obscurantist. *Reviews of Scientific Books and Periodicals*.

de Miranda, Pontes. *A Sabedoria dos Instinctos; Idéas e Antecipações*. Rio de Janeiro: J. Ribeiro dos Santos. 1921. Pp. 238.

Mitchell, T. W. *The Psychology of Medicine*. London: Methuen & Co. 1921. Pp. 187. 6 sh.

Ralph, Joseph. *How to Psycho-Analyze Yourself: Theory and Practice of Remoulding the Personality by the Analytic Method*. Long Beach, California: published by the author. 1921. Pp. 318. \$5.

van Velzen, H. Thoden. *Force Curative*. Geneva: S. A. des Editions Sonor. 1921. Pp. 30.

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NOTES AND NEWS

## CONFERENCE ON PHILOSOPHY AT THE UNIVERSITY OF TORONTO

Sir Robert Falconer, President of the University of Toronto, on behalf of the Department of Philosophy extended an invitation to several prominent leaders to take part in a conference on Jan. 17, 18 and 19 to discuss philosophical problems. Some of those

invited were unable to attend; but a sufficient number were present to make possible an interesting programme, planned to secure a presentation and discussion of contemporary tendencies.

The proceedings were opened by a general statement of the import of modern philosophy by Professor Woodbridge of Columbia. He developed the thought that at first both medieval and modern philosophy were mainly engaged in the task of translating earlier—especially the Greek—speculations into the Latin and modern languages. Later the modern philosophers discovered that they must get beyond terms and terminologies and explore the real subject matter of philosophy, *i.e.* actual human experience. Out of the earlier effort to state and formulate, and the later one to explore and investigate, there grew up a healthy rivalry or “criticism” which has kept modern philosophy alive and moving. Whether this movement is a forward and progressive one or not is to some still a matter for debate.

Professor Shastri of Calcutta, followed with an exposition of the various schools of eastern philosophy and their inter-relations in a manner which showed his intimate knowledge of this subject.

In the evening a public lecture was given by Professor Hocking of Harvard on “Philosophy and History.” It was skilfully shown that history must eventually endeavor to interpret events in terms of mind. When certain notable changes took place, not foreseen or humanly planned for, it was once customary to invoke for explanation Chance, or Fate, or Providence. Later on, much more stress was laid upon “economic pressure.” After analyzing the elements in the term “economic” and admitting its tremendous significance, he pointed out that these economic agencies are not mere blind forces, utterly uncontrollable, but that, wherein they succeed, in the long run it can be shown that this success is intimately dependent on the fact that they are entitled to succeed, because fulfilling some social or moral need. Further, it was shown that the chief moral-social requirement centers upon the recognition of the infinite worth of the individual soul or personality, and that to teach this recognition and its consequent duties is the highest expression of that longing for religion that is found through all human history.

On the second day Professor Hocking took the lead with a presentation of evil from the realistic standpoint. This led to the suggestion of a more adequate view, where evil is indeed admitted to be genuinely evil, but where it is also more than merely existent as a permanent opposition to good. What we call evils can be dealt with in such a way as to become “something more” than merely evil.

Professor Creighton of Cornell gave a presentation of the philosophical meaning of intelligibility, wherein he differentiated philosophy from the explanations current in the special sciences and indicated how philosophical criticism is not merely destructive, but also constructive.

In the evening Professor Shastri contrasted Eastern and Western tendencies in thought and civilization, and pleaded for a more adequate mutual understanding and a closer coöperation between East and West.

On the final day of the conference, a good debate was secured on the fundamental differences between the realistic and the idealistic tendencies. Professor Woodbridge clearly stated how this opposition arose out of the emphasis of Descartes on certainty, the emphasis of Bacon on power. Professor Hocking maintained the possibility of a reconciliation, not by any superficial or external synthesis, but by widening our interpretation of direct or immediate experience so as to find in it a dialectical process seeking the "that" of certainty, and an experiential process seeking the "what" of content. Out of this suggestion grew a spirited discussion of the import of "intuition" and of how to discriminate between a pseudo-problem and a genuine problem in philosophy. Professor Creighton summed up the debate by claiming that though there might seem to be an opposition there was no real contradiction between the logical process of proof and the intuitional; that, in fact, logical proofs became concentrated or vitally synthesized in an "intuition," which was not an abandonment but a consummation of the logical. An "intuition," then, is concrete and includes in it a logical factor.

In the evening a delightful lecture was given by Professor Creighton, showing in a lucid and interesting way the contrast between the eighteenth and nineteenth century in philosophy, literature and civilization.

JAMES GIBSON HUME.

UNIVERSITY OF TORONTO